C H Churchill

VOL. XVIII. NO. 10

THE

American Missionary.

"TO THE POOR THE GOSPEL IS PREACHED."

OCTOBER, 1874.

CONTENTS.

FREEDMEN.

THE GREAT SOUTH—South Carolina Alabama—Mississippi 217

GA. SAVANNAH — Church Work Spreading—Temperance—Chapel Needed 222

"LIBERTY COUNTY. An old Congregational Church reorganized..... 223

S. C. BEAUFORT. Success against Intemperance..... 223

LA. NEW IBERIA. Poverty and Disturbance—Growing Improvement. 224

INDIANS.

LAKE SUPERIOR AGENCY. Successful School work..... 225

SISSETON AGENCY. Progress—Indians ready for Laws 226

SKOKOMISH AGENCY. Church organized—Pastor chosen 227

GREEN BAY AGENCY. Increased Attendance at School..... 227

EDITORIAL.

ANNUAL MEETING — ATTENDANCE; FINANCES.—THE SOUTH..... 228

"THE NEGROES IN THE GULF STATES," 229

FREEDMEN'S MISSIONS AID SOCIETY... 232

MISCELLANEOUS.

SOUTH CAROLINA AND GEORGIA, by Bishop Haven 232

Students' Letters 234

POETRY.

If Thou Could'st Know..... 235

FAMILY CIRCLE.

Sunbeams 235

Chinese Boys 237

Lord Bless My Pennies—Somebody... 237

LETTERS TO THE TREASURER.

From D. B. 237

From a Northern Editor..... 238

RECEIPTS..... 238

For notices in regard to this publication, the Constitution of the Association, the form of Application, Legacies, etc., see the 2d, 3d, and 4th pages of this cover

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AMERICAN MISSIONARY ASSOCIATION.

FREEDMEN.

THE GREAT SOUTH.

From Scribner's Monthly, Abridged.

SOUTH CAROLINA.

"Sand Hill Region."

After many weeks of journeying in the South, through regions where hardly a house is to be seen, where the villages, looming up between patches of forest or canebreak, seem deserted and worm-eaten, and the people reckless and idle, the traveler is struck with astonishment and delight when he emerges into the busy belt extending from Aiken, in South Carolina, to Augusta, in Georgia. There he sees manufacturing villages, hears the whirring of spindles, notes on every hand evidences of progressive industry, and wonders why it was not so years before. Alas! who can compute the sum of the lost opportunities of the Southern States? The traveler will certainly give it up as too formidable a task, and our friends of the South do not like to think much upon it.

This "Sand Hill region," extending from the north-eastern border of South Carolina to the south-eastern border of Georgia, has many noteworthy aspects. Its climate has wonderful life-renewing properties for the invalid worn down with the incessant fatigues and changes of severer latitudes, and its resources for the establishment of manufactures, and for the growth of some of the most remarkable and valuable of the fruits of the earth, are unrivaled. The upper limit of the Sand Hills in South Carolina is very clearly defined. They are usually found close to the rivers, and are supposed to be ancient sand-banks once not far from the sea shore. They pass through the State, half way between the ocean and the Blue Ridge, and are most thoroughly developed near Aiken, Columbia, Camden, and Cheraw. They are usually clothed in aromatic pine-forests. Down the slopes of these hills, in Georgia and South Carolina, run rivers, which in winter and spring are turbid with the washings from the red clay hills to the northward; and in the flat valleys scattered along these streams cotton and corn grow with remarkable luxuriance. Although the unstimulated surface soil of all this section will not produce cotton and the cereals more than two years in succession, yet it is prolific of the peach, the apricot, the pomegranite, the fig, the pear, all kinds of berries, and the grape, which grows there with surprising luxuriance; and all vegetables practicable in a northern climate ripen there in the months of April and May.

A pleasant land, one is forced to declare. But this productiveness is the least of its advantages. The beneficial nature of the climate for invalids is the chief glory of the Sand Hill country. Aiken has achieved a great reputation as a winter residence for pulmonary invalids; the equable temperature, and dryness of the air, as well as the mildness, which allows the patient to pass most of his winter under the open sky, inhaling the fragrance of the pine woods, have, year after year, drawn hundreds of exhausted Northerners thither. Before the war the planter of the lowlands, and the merchants of New York and Boston alike, went to Aiken to recuperate; the planter occupied a pleasant cottage during the summer, the Northerner arrived with the first hint of winter; but now the planter comes no more with the splendor and spendthrift profusion of old, and the Northerner has the little town very much to himself. The accommodations have, for several years since the war, been insufficient; but as the inhabitants creep back towards their old prosperity, they are giving Aiken the bright appearance of a northern town, and the ill-looking, unpainted, rickety houses of the past are disappearing.

The development of the resources for manufacturing in the region extending between and including Aiken and Augusta merits especial mention, and shows what may be done by judicious enterprise in the South.

ALABAMA.

Something should be done to arrest the drainage towards Texas; it is dwarfing the development of the Alabamian towns, and leaving them in an unpleasant predicament. There is a very large discouraged class in the State—people who were willing enough at the close of the war to accept its main results, and to devote themselves to a rebuilding, but who have been so embarrassed and hindered by the anomalous condition of labor and politics, and are so destitute of means with which to carry on new enterprises, that they prefer to fly to newer States.

The Commonwealth labors under a dreadful burden of ignorance; the illiteracy in some sections is appalling. With a population of a little more than a million, Alabama has over three hundred and eighty thousand persons who can neither read nor write; and of these nearly one hundred thousand are whites. There are also large classes who can both read and write, but whose education goes no further. Among the one hundred and seventy-five thousand voters in the State, there is a newspaper circulation of forty thousand only. The negro does not seem to care for the papers. A good public school system was inaugurated in Alabama in 1854, and three years later nearly ninety thousand children were attending school in the State; but the advent of the war annulled the progress already made, and since reconstruction educational matters have been somewhat embroiled. The conduct of the schools is now in the hands of what is known as the State Board of Education, composed of the State Superintendent, and two members from each Congressional district. This board has full legislative power, the Legislature being only revisory of its acts. The school fund receives from half a million to six hundred thousand dollars annually from the State, one-third of it being bestowed by the general government, and the remainder being made up of one-fifth of the commonwealth's general revenue—all the poll tax, the licenses, and the tax on insurance companies. This fund is nominally apportioned impartially to the whites and blacks in each county, and the trustees in each township are informed what their share is. Under this system, the average attendance at the various schools opened throughout the

State was one hundred and fifty thousand; but in 1873 the schools were all closed (save those in the large cities), on account of the inability of the State to pay teachers! This cessation has been productive of much harm and disorganization. Efforts have, however, been made to resuscitate the State University at Tuscaloosa, which is not in a flourishing condition, and a normal college, for teachers of both sexes, has been started at Florence, in the northern part of the State. In western Alabama, a colored university and normal college has been established at Marion, and a colored normal school is opened at Huntsville. The American Missionary Association also maintains a college for colored people at Talladega.

The area of Alabama is 50,722 square miles, of which the cotton and timber regions comprise about 10,000, and the mineral section 15,000 square miles. The cotton fields have been the basis of the State's wealth, and will continue one of her chief important supports; but to her minerals and manufactures must she look for that development of huge manufacturing towns and wonderful increase of population which has marked the growth of other States. Alabama can produce all the grains and esculents of the Northern States, yet, to-day, whole sections of the State are dependent upon the Northwest for bread, because the foolish "all cotton" policy is continued from slave times.

The timber region of Alabama comprises a belt extending entirely across the lower portion of the State, bordering on Florida and the Gulf. It is rich in forests of long leaved pine, and on the river lowlands grow white, black and Spanish oaks, and the black cypress. Cotton can be produced in the light, sandy soil of this section, but the gathering of naval stores is a more productive industry in these border counties. Between Mobile and Pascagoula Bays many settlements are springing up, and enterprising young men from the North and West are sending millions of feet of lumber to New Orleans. The lands can be purchased for a trifle; and there are many small bays and estuaries where vessels for any port in the world might load directly at the saw-mill.

In the cotton belt, which also extends directly across Alabama, from the Mississippi to the Georgia line, there are many large towns which would, in happier times, be flourishing, and whose appearance testifies to a long reign of wealth, elegance and culture within their limits. Montgomery, Selma, Demopolis, Livingston, Eutaw, Greensboro, Marion, are all inhabited or surrounded by planters who are, or have once been, wealthy, and who have gathered about them fine private schools, libraries and churches.

The soil of the Alabama cotton belt is inexhaustibly rich. This is the testimony of all observers, native and foreign. That it has in some sections been forced, so as to be, for a time, less productive than usual, there can be no doubt; but with anything like decent care it will grow cotton as long as will the soil of Egypt. But there has been a terrible fall in prices, and hundreds, perhaps thousands, of planters have been utterly ruined. Good lands there once commanded $50 per acre; those same lands now command possibly $10, in some instances $5.

There are, of course, great multitudes of negroes on these cotton lands, who, as a rule, labored well, in spite of the savage reverses experienced by the whole planting interest of Alabama for some years, until the continuous disaster discouraged them, and they took refuge either in emigration or the precarious dependence upon the charity of others but little richer than themselves.

The strip of country extending between the cotton and mineral regions, and running from the northeast to the middle and eastern part of the State, is

admirably adapted both to agriculture and manufactures.

North of the manufacturing region, and extending from northeast one hundred and sixty miles to the southwest, is the mineral region of the State. It is as yet in many respects a wild country, sparsely populated, and rough in appearance; in one day's journey along the line of the North and South railroad, I saw hardly any town of considerable size; in the forest clearings there were assemblages of rough board houses, and brawny men and scrawny women looked from the doors; now and then we passed a coal shoot, and now long piles of iron ore. There was little of interest save the material fact of the abundant riches of this favored section.

There are three distinct coal fields in the carboniferous formation. The most extensive is the Warrior field, which has an area of three thousand square miles of a bituminous soft coal, lying in horizontal beds from one to four feet thick. It covers that portion of the State drained by the Black Warrior river and its tributaries, and extends quite into the northeastern corner, between Lookout mountain and the Tennessee river. The field along the Cahawba river has an area of beds from one to eight feet thick, extending over an area of seven hundred square miles. The Tennessee field, north of the Tennessee river, has large stores of bituminous coal, and the three together cover four thousand square miles. Close beside them run beds of red and brown hematite iron, from northeast to southwest, and limestone and sandstone are near at hand.

I made a journey to Birmingham, the four-year-old child of the mineral development, and was surprised to note how solidly it had grown up. In eighteen months from the date of the building of the first house there was a permanent population of four thousand people. The town was handsomely laid out in streets lined with imposing brick blocks, and the finely built railways running through it brought to it crowds of daily visitors.

In the vicinity there are numerous furnaces. Pennsylvania ironmasters are developing Irondale; the Red Mountain Iron Works are undergoing revival, after a long sleep since the war; and the largest Southern and English firms interested in iron manufacture are investigating the resources of Alabama's iron tracts, which they pronounce superb. The coal interests are receiving equal attention, and shafts have been sunk in the Warrior and Cahawba fields in a hundred places. The Irondale and Ironton furnaces are undoubtedly the most extensive on Red Mountain; the two together produce about forty tons of pig-iron daily, and the Alabama Iron Company, located seventeen miles above Birmingham, is yearly sending North great quantities of crude ore. All the way from Jefferson county, through St. Clair, until it loses itself in the Lookout range, the Red Mountain carries the most abundant stores of iron. The Shelby Iron Works, in Shelby county, has an extensive foundry for working up the famous "brown ore." The Briarfield Iron Works, in Bibb county, are also famous.

In some of the towns, as in Montgomery, and smaller communities in the region where the most distress prevails, the negroes seem to be absolutely dependent upon the white folks. Their lives are grossly immoral, and the women especially have but little conception of the true dignity of womanhood. One sees men and women, like Italian and Spanish beggars, slouching all day, from sun to shade, from shade to sun, living on garbage and the results of begging and predatory expeditions—a prey to any disease that comes along, and festering in ignorance. Some of them have been trying agriculture, and have given it up in disgust, because

they do not understand farming, and there is no one to teach them. They have flocked into the towns, and there remain, seemingly nourishing a vague idea that something will turn up. It often struck me that the thousands of idle negroes I saw were in the attitude of waiting. Their expectant air was almost pathetic to witness. It was the same thing we so often remark in animals—that quaint and curious, yet despairing look in the eyes and poise of the body, which seemed to say: "I would like to read the riddle of my relation to the universe, but I cannot." So they occupy themselves lazily in lounging about the sheriff's sales of mortgaged property—always a prominent sight in the South, now-a days, alas!—or in begging of citizens and strangers with the greatest persistency. On the plantations they are the same as everywhere else in the cotton States—not always honest when they work for other people, and reckless and improvident when they work for themselves.

MISSISSIPPI.

Mississippi has no minerals from which to predict a future growth; but her splendid soil grows cotton superbly, and Indian corn, tobacco, hemp, flax, silk, as well as all kinds of grains and grasses. At one end of the State the apple flourishes; at the other, one may luxuriate in orange groves and under the shade of the fig-tree. Mississippi at the outbreak of the war, had a valuation of $509,472,912; and in 1870, $154,535,527. The cotton production of Mississippi fell from 1,202,507 bales, in 1860, to 564,938 bales, in 1870; and the wealthy planter vanished before the storm of revolution.

Scattered over the fifty-five thousand square miles which make up the State of Mississippi, there are but half a dozen towns of considerable size. Jackson is very pretty—a quiet, unambitious village of five or six thousand inhabitants, on the banks of the Pearl river, a charming stream. In the long main street of the town, at the proper seasons, one sees lines of emigrant wagons, filled with hard-featured men and women bound for Texas or "Arkinsaw." These Ishmaels are not looked upon with any especial love by the inhabitants who intend to remain in their native State, and are often the subjects of much satire, which they bear good-humoredly. The Hebrews' names appeared to predominate on the signs; they monopolize most of the trade; negroes lounge everywhere, and there are large numbers of smartly-dressed mulattoes, or sometimes full blacks, who flit here and there with that conscious air which distinguishes the freedman. I wish here to avow, however, that those of the negroes in office, with whom I came in contact in Mississippi, impressed me much more powerfully as worthy, intelligent, and likely to progress, than many whom I saw elsewhere in the South. There are some who are exceedingly capable, and none of those immediately attached to the government at Jackson are incapable. In the Legislature there are now and then negroes who are ignorant; but of late both branches have been freer from this curse than have those of Louisiana or South Carolina.

A visit to the capitol showed me that the negroes, who form considerably more than half the population of Mississippi, had certainly secured a fair share of the offices. In the State Treasurer's department there was a staid and well-spoken black man; in the Auditor's office there were yet others; in the rooms of the Secretary of State there were negroes; the Attorney-General was a half-negro, the natural son of a distinguished Mississippian of the old régime; the Speaker of the House of Representatives was black, and the Superintendent of Education was of negro blood. The blacks who went and came from the

Governor's office seemed very intelligent, and some of them entered into general conversation in an interesting manner.

The State Superintendent of Education informed me that there are about seventy-five thousand children now in attendance upon the State schools, fully fifty thousand of whom are colored. He believed there was at the time of my visit a million dollars' worth of school property owned in the State, which proved a great advance since the war. In counties mainly Democratic in sentiment, there is a formidable opposition to anything like a public school system, but in those where Republican or negro officials dominate, schools are readily kept open and fully attended. The Superintendent said that he had in only one case endeavored to insist upon mixed schools, and that was in a county where the white teachers had refused to teach negro scholars. He had found it necessary to inform those teachers that, in that case, they must not attempt to keep the black children from the white schools, since he was determined that they should receive instruction. The school fund is quite large; there are normal schools at Holly Springs and Tougaloo; and the blacks have founded a university named after Alcorn.

As soon as the funds devoted by the State to educational purposes are paid in greenbacks, or, in other words, when the evil system of "warrants" is thoroughly extinct, Mississippi will make sterling progress in education, and, in proportion, will grow in thrift, wealth and importance.

GEORGIA.

From Rev. A. Rowe, Savannah.

Church Work Spreading—Successful Temperance Movements—A Chapel Needed.

Our church work is spreading. Five were received into the Belmont church at our communion, August 30th. Nine have given their names to become members at Woodville, September 6th, and five in the city. We have also commenced a work at a place called Louisville, two and a half miles southwest of the city. Nine have given their names to organize a church there, and I have been told by one of the nine that several more are waiting an opportunity to join them.

We want a chapel 20x30 feet at this point. This would give us control of some forty families. At present they meet in a shanty about 8x12 feet. The people have bought lots, built little houses, and are working hard to pay for the same. The proprietor of the land will donate a lot to build a chapel on. One hundred and seventy-five dollars would furnish the material for the building, and we could put it up.

No one can tell the importance of these Congregational organizations here, except those who are right on the ground to see for themselves. Not another church has taken an open, bold stand against liquor drinking and the liquor traffic. Our little temperance society, organized last winter, has become a power in the city and surrounding country. It has provoked others to good works. Two other societies have been organized in the city, and one at Belmont.

Our churches are coming up to this temperance work nobly. Liquor drinking, by church members, in these parts, is just about what it was in the North forty-five or fifty years ago. One of those, who has given his name to become a member of the church in the city, says: "This temperance opened my eyes. I was blind; whiskey blinded me, but the temperance took the scales away, and led me to Jesus. Now I see a man can't be a Christian and drink whiskey; a man can't drink whiskey and be a Christian. I say, boldly, that temperance is the foundation of all *religions*." It would do your soul good

to hear him say: "I thank God I ever went to that temperance meeting. I thank brother and sister G——— for asking me to go."

LIBERTY COUNTY.

From Rev. James Porter, Savannah.

An old Congregational Church Reorganized and Recognized—Interesting Services.

On Monday, the 27th of July, 1874, large numbers of the members of the Savannah, Belmont, Ogechee and Woodville Churches united in an excursion to Liberty County, McIntosh Station, about 31 miles from the city.

They were invited thence by the call of the members of the old Midway congregation, remnants of an old ecclesiastical organization formed over one hundred years ago. They have recently been under the pastoral care of the Rev. Joseph Williams, of the Knox Presbytery, but have since returned to their old allegiance. Rev. Floyd Snelson, of Andersonville, Ga., is now their pastor.

A committee of escort met the brethren at the depot, and escorted them to the old Hutchinson's Church, about three quarters of a mile distant, where they received the kindly greetings of the pastor and members of the Midway congregation, who had assembled in that place.

Rev. Mr. Snelson then stated the object of the call, which was to form a council to consider the question of recognizing the body there assembled under the name of the Congregational Church of Midway; that one hundred and three members of that famous old church had united with him in the call, and that he hoped the brethren would accede to their request, and extend to them the hand of Christian fellowship.

To this end, on his motion, the Council was organized by electing Rev. Aaron Rowe, pastor of the Congregational Church of Savannah, as Moderator, and Rev. James Porter, assistant pastor of the Savannah Church, as Scribe.

After due consultation, the Council voted to recognize the Church, and then proceeded with the following religious exercises, extending an invitation to ministerial brethren of the various denominations present to join in the proceedings: Invocation, by Rev. Mr. Laury, of M. E. Church; the reading of a hymn by Rev. F. Keaton, of Second Street Baptist Church, Savannah; opening prayer by Rev. Mr. Francis, of the M. E. Church, Savannah, which was followed by an appropriate sermon by Rev. A. Rowe, from the text, "This people have I formed for myself; they shall shew forth my praise."—Isaiah xliii, 21st verse; the prayer of recognition, and an address of welcome by Rev. James Porter.

The church edifice not being large enough, the officers and members of the Midway congregation were formed in a line ouside, when the council passed around and extended them the right hand of fellowship. The ceremonies were truly imposing, and will, we think, mark a very important epoch in the history of Congregationalism in Georgia.

SOUTH CAROLINA.

From Miss Mary Kildare, Beaufort.

Success against Intemperance and Gambling—Good Fruit from Former Seed Sowing—Seven Years' Labor in the South.

I can say that during the past year its hours were occupied to the full extent of my ability. In the school and the work generally I had great satisfaction, though the people on these islands are very low and degraded—drinking, gambling, Sabbath-breaking, etc., are prevailing vices. Still their condition here, morally speaking, is vastly better than it was two years ago.

It is only a year and four months since we held our first temperance meet-

ing. And now we have ninety-nine members, nearly all young and middle-aged men—only ten, I believe, under fifteen years of age. Several of them had been soldiers, and were very heavy drinkers. One who was a confirmed drunkard, has been for six months faithful to his pledge. A few gamblers have, I hope, been reclaimed; while a growing regard for the Sabbath is becoming more and more evident.

Not long since I had a letter from Mr. B———, in regard to my former field of labor, which has greatly encouraged me. I extract the following: "I was out last evening among the colored people, and came across a man who said his name was J—— F———; and he went on to tell me that there is a great change in the condition of the colored people on the Sound since you were there. He says the Zion's Methodist Church has most of those families now; that they keep the Sabbath, and that the consumption of whiskey has nearly ceased—and he says it all had its beginning in your labors there. To Him 'who giveth the increase' be all the praise."

It is just seven years to-day since I came to this country, and very happy years they have been.

And now, as I have the prospect of being permitted to enter upon another year's work in this place, oh, pray for me, that it may be my most successful year!

LOUISIANA.

From Miss Mobley, New Iberia.

Poverty and Disturbance—Ignorance and Immorality—Growing Improvement.

The CHURCH AT NEW IBERIA continues to grow. Among our recent converts is a woman (very much of a lady) who has been living in this town about five years, and had not once attended church until we came here. Both of her children now attend the week-day and Sunday schools.

We have in the church some of the best material in the place; our work is to mould it aright. Of course we encounter opposition and difficulties.

POVERTY AND DISTURBANCES.

Our town at present is very poor, so poor that I wonder the people do not die faster than they do. It is very hard to collect the little money that is owing to us. I have not yet received a cent of the money due me at the Lake, and know not when I shall receive it.

One of our members lost all of her children's clothes, and nearly all of her own, by fire last Friday. Light woollen and cotton clothing, shoes and hats of all sizes, can be profitably used here.

The parish is in a very disturbed condition. Several men have been hung, and a number driven away from their homes, leaving their crops ungathered. This constant killing and running off men is what leaves so many uncared-for children. Numerous colored families have two or three sets of children in them, and the fathers of the last set care very little for the others. The most of the parents of these children smoke and chew tobacco, and all we can say against these practices avails but little with them, and if the children are left to grow up without some education, they will probably form the same tastes and habits.

My school girls have all promised never to use tobacco or drink spirituous liquors; besides these, quite a number of children and young people have signed the pledge, and they seem very proud of having done so.

IGNORANCE AND IMMORALITY.

Good preachers and teachers are very much needed in this State. I heard a preacher telling his hearers that they must go to *hell*, and leave their sins in the *mudsills of hell*, before they can say that they are born again. To prove

this he said that he would quote the fifty-third chapter of Isaiah. Now what do you think he quoted? Why, Bunyan's "Pilgrim's Progress" in relation to Christian's leaving the City of Destruction, and the falling off of his burden at the foot of the cross. The mischief of the thing was that the people appeared to believe that what he was saying was really in the Bible.

What it is to be a pure Christian, very few of these people understand. They profess to be religious, yet the ten commandments are a dead letter to them. The immorality and degradation are fearful; few out of the South know how terribly fearful. Preachers and teachers, to do them the good they need, must be intelligent, cautious, Christian men and women, walking circumspectly in all things. Such, and such only, will effect any good among them. They should also have better meeting houses. Far too little has been done by their missionaries toward refining the tastes and habits of these people. That they are capable of improvement is manifest right here in New Iberia. The colored people look to-day fifty per cent. better than they did two years ago; their persons, children and houses are cleaner; their meeting house is kept more neatly. This prepares them for a better house of worship than they now have. Our present one does not accommodate the growing congregation.

INDIANS.

We are glad to be able to give our readers this month a somewhat extended account of a portion of our Indian work, from reports fresh from the field.

LAKE SUPERIOR INDIAN AGENCY.

From I. L. Mahan.

Successful School Work—Boarding School—Night School—Indian Boys Reading—Need of Missionaries.

The work of this agency is assuming shape—the employees are trying to do their duty, and the Indians are really in a more prosperous condition than they have ever before been; this is acknowledged by friend and foe.

The school work has been successful as a general thing. Our Lac Court d'Oreilles school, in charge of Mrs. Holt, opened July 15th, 1873, and continued, with brief vacations during the year, was the first attempt ever made on this reservation. It commenced with about twenty-five pupils, the number increasing during the winter to sixty, with the most encouraging interest manifested. The teaching is mostly from the blackboard. The pupils all use slates, and learn to copy with surprising readiness. During the winter seventy-five pupils were in attendance quite regularly—the whole number was one hundred and ten. At least one hundred have become familiar with the alphabet and numerals, and can read easy sentences in the First Reader. Many can add, subtract and multiply small numbers, and have learned about one-half of the multiplication table. A large class have mastered the First Reader, and nearly one-half the Second. Another class are nearly through the First Reader. At least fifty can print words and sentences rapidly and well. I examined the copy-books of some twenty or twenty-five who had written them through, and in neatness of appearance and progress made, they will compare favorably with the efforts of any class of children.

We have, during the year, built one two-story hewed log schoolhouse, 30x50 feet, with accommodations for farmer and teacher, and furnished it with good comfortable seats, maps, books, etc. We have also bought and furnished another building for school purposes at Pak-wa-a-wau village, in the same Reserve; but for want of funds have not yet asked for a teacher.

The Mission Boarding School of Odanah, under the control of the Presbyterian Board, is in a most flourishing condition. The children are taken entire charge of, boarded, clothed, and taught—not only the ordinary branches of an English education, but the girls are instructed in household duties, and the boys are taught farming and mechanical labor. The Government pays by contract $2,500 annually, and the Board about $6 000, for the support of this school. The children are kept three years.

The school at Red Cliff has been in operation all the past year, paid and supported entirely by Government aid (arrangements are now making to have this school supported by the A. M. A., with the Government aid). The school has been very successful. A night school was opened during the winter, and was appreciated by the young men and girls, many of the former going three miles to attend, after working in the logging camp all day. A good missionary teacher and generous support should be given this school by the A. M. A. [A teacher is now on her way to Red Cliff.—ED. MISSIONARY.]

Another school has just been started at Vermillion Lake, in Minnesota, under Mrs. Wheeler. A building has been built, and the necessary books, etc., have been sent out to commence this enterprise; no report has been received as yet. The location is in the interior of Minnesota, ninety-five miles northwest of Duluth. I have succeeded in getting a farmer, blacksmith and teacher for the poor, ignorant people. The school is supported by Government, but aid might be given in sending books, maps, charts, etc., of a missionary nature. The other school at this agency is at Grand Portage, Minn., and is taught at Government expense.

Our school work has been successful; the general advancement has been beyond my expectations. When I called upon the children at Lac Court d'Orielles, and, picking them up on the street, found they could many of them read anywhere in the First Reader, without difficulty, I was amazed; and this in eight months! Shall we not then give more of our attention to this branch of our civilization? Give me good, faithful missionary teachers, and the necessary funds to carry on this enterprise, and our Red Children will soon be transformed from roving bands of murderous thieves and ignorant savages to scholars, farmers and educated mechanics. I have noticed that Indians coming into my office, if they are to wait any length of time, always take up a paper or book, if there be one near, and scan each page, or peer into its pages, as much as to say: "I'd give the world if I could know the contents." They are anxious to learn to read and write.

One other point: I have two Reserves —Flambeau and Fond-du-Lac—that have no school or other improvements. The former are about eight hundred strong, and live in a country where the sound of a missionary's voice has never been heard, where whiskey is sold, and the ruin of their souls hastened through the influence of bad men. May I not lift a voice for these Flambeau Indians, and ask that some steps be taken by the A. M. A. to secure a missionary for them, as also for the Fond-du-Lac Indians? Shall we stand idly by, and see the Indians, over whom we have control, lost? Send us then, missionaries; persons who will go into their wigwams and huts with the "smile of kindness" and the "Cross of Christ," whispering in their ears: "We love you, and want to do you good." With this spirit, backed by the prayers of our Christian hearts, we may yet rescue this poor, deluded and ignorant race.

The Indians of Red Cliff have been kept at work steadily since the first of December. During the winter months they were in the logging camp, getting out logs, cutting staves, etc. During the spring they were sawing lumber, getting out hemlock bark, and planting and taking care of their gardens, which latter has taken no small part of their time; and from reports it is believed a very large increase in vegetables, over preceding years, will be stored for winter use. The Bad River Indians have been employed in making birch-bark berry baskets, fans, lighters, etc. Of the former they have made about twenty thousand; and of the fans about the same number, which have been sent to the Eastern market, but no returns have yet reached me. They have done well, very well, in the way of farming, cutting hay, etc. As to the ability of the Indians to work, I have no hesitancy in saying they can learn, and are anxious to learn, and will work just as well and faithfully as the whites, if they are paid for their labor; and I know of no better way of civilizing and educating them, than by providing plenty of labor at fair prices.

SISSETON AGENCY.

From Rev. M. N. Adams.

Commendable Progress—Indians ready for the Adoption of Laws.

Most, if not all, of the employees of this agency, have been selected from personal knowledge of their fitness for the places they fill, and of their moral and Christian characters, with special

reference to the advancement of this people in all that constitutes true civilization. Our schools are but in their incipiency, and as yet we have not fully systematized our educational operations to our own satisfaction. We have four schools, all of which are supported entirely by the U. S. Government. Besides these we have also a Manual Labor Boarding School, of the U. S. Government, in which we have taught thirty-six pupils since last October, but with the great disadvantage of an unfinished house. Our experience in this department is such as to encourage us to hope for great and good results. The progress of the pupils in all our schools has been very commendable, and we propose renewing our efforts to reach all the children and youth of this agency with suitable instruction.

The missionary work has, until very recently, been done under the auspices of the A. B. C. F. M., chiefly. Rev. S. R. Riggs, although not resident here, usually spends a part of each summer with the churches on this Reservation. In his absence, I have usually held services in English at least once on each Sabbath. (Mr. Adams says there are five native ordained ministers, and five Presbyterian churches with an aggregate membership of from 225 to 250, on the Reservation.) Very manifestly among this people is the Gospel of Christ "the power of God unto salvation to every one that believeth." Much remains to be done, however, to bring all into the light and liberty of the children of God.

Very commendable progress has been made every way, but especially in education, and in opening farms, building houses, and fitting up homes for their families. Polygamy is at a discount, and Pagan worship almost entirely unknown among them. The Sabbath is observed as a day of rest and of religious worship and service by most of them.

The game has practically disappeared, and this whole population are completely shut up to farming, stock-growing and industrial pursuits for a living. They are ripe for the adoption of laws, and the support and maintenance of the best institutions known to us—not altogether, however, without some opposition on the part of a few, who, like *drift logs*, lie in the stream.

We have, with almost unanimous consent, opened three school-houses. Two more are to be erected this season, besides a Manual Labor Boarding School building in process of erection, which, when completed, will be worthy the best efforts of this people, as well as creditable to the great and good Commonwealth, whose policy, through its Chief Executive, is working such wonders in the civilization and salvation of the aboriginal tribes.

From Edwin Eells, Agent, Skokomish Agency, W. T.

A Church Organized—Pastor Chosen.

I write to inform you that, on the 22d of June last, a church was organized at this place, consisting of eleven members. Nine united by letter, and two by profession. They were the employees and members of their families. Rev. G. H. Atkinson, D. D., was present, and was chosed Moderator of the council. Rev. A. H. Bradford, of Montclair, N. J., gave the right hand of fellowship to the new church. It was an interesting season to all present. Rev. C. Eells has since been chosen pastor. One of those uniting by profession was our Indian interpreter.

GREEN BAY, WISCONSIN.

From Thomas N. Chase, Agent.

A "Talk" with the Indians—Increased Attendance at School.

About two-thirds of the Menomonees are Catholics, and religious and educational work among them by Protestants is almost impracticable. Various means have been used to secure a larger attendance of pupils. A soup dinner was furnished them in the winter without very much success. A "talk" which I made the Indians in council the last of June increased the attendance during July nearly two hundred per cent. I had often talked to them before upon the subject without effect. At that time I told them that Indians must either become white people or die, and it may be that this idea aroused them. It is a noticeable fact, however, that the priest had left a few weeks before.

American Missionary.

NEW YORK, OCTOBER, 1874.

SPECIAL NOTICES.

For the terms of this Magazine, the direction to be given to letters and packages, and notices relative to Missionary Boxes, Agents, etc., see 2d and 4th pages of the cover.

ANNUAL MEETING.

The Annual Meeting of the AMERICAN MISSIONARY ASSOCIATION will be held in CLINTON, IOWA, commencing Wednesday, October 28th, 1874.

The Annual Sermon will be preached by Rev. Dr. Magoun, President of Iowa College.

The time designated does not interfere, so far as we are aware, with other large meetings; Clinton is quite accessible; and we are assured of a hearty welcome. We hope, therefore, that our friends will make their arrangements to be present. The great work in which we are engaged demands that our supporters should keep alive their knowledge and sympathy in it.

Particuiars as to other speakers will be given hereafter.

ATTENDANCE AT THE ANNUAL MEETING—FINANCES.

The following item, calling attention to our annual meeting, we clip from the *Congregationalist*. It expresses in brief and forcible words, some of the reasons for a large attendance at the meeting, and for prompt contributions and remittances before the close of the fiscal year:

"It will be seen, by reference to our column of notices, that the American Missionary Association holds its annual meeting at Clinton, Iowa, on the 28th of October. The present disturbed condition of the South ought to give to the meeting an unusual interest, and draw to it the wisest and ablest minds of our churches. Measures should be adopted to invigorate, if possible, the work of education, civilization, and religion which the Association is prosecuting in that section of our land. This is our last hope for the salvation of that wretched people. This month closes the financial year of the Association, and, although it has made no special appeal for funds, yet it has been a common sufferer with the rest; and churches that have collections in hand, and those that intend to take collections within the year, should forward them before the end of the month."

THE SOUTH.

The South is agitated. It never has been entirely quiet since the war. The elections always bring unusual disturbance, and this will account in a measure for the present excitement. But permanent peace will not come till the relations of the two races there are settled on a more satisfactory basis. The North cannot afford to overlook this matter. It must understand the *facts*. These alone will guide in what it must do. The surface disturbance of transient political contests are of importance mainly as they indicate the deeper currents and undertow. These profounder tide forces are more clearly seen in facts relating to land, labor, production, education, race-prejudices, and the moral advancement of the freedmen.

That our readers may have these facts before them we have taken pains to give in our columns the views of intelligent observers from the North, and of thinking men at the South. This number of THE MISSIONARY contains an unusual amount of information of this sort. Mr. King's remarks, taken from *Scribner's Monthly*, on the condition of affairs in Alabama and Mississippi seem to be impartial. The article of Bishop Haven, copied from the *Independent*, is an earnest and fresh statement of the case as viewed from the standpoint occupied by the colored

man. The extract from the *International Review* gives the South side of the case, and to that we append some remarks of our own.

"THE NEGROES IN THE GULF STATES."

This is the title of the paper having the place of honor in the fifth number of the *International Review*. The article needs attention. Its author is "E. T. Winkler, D. D., of Georgia," and its object is to show the utter failure of the new order of things in the South, and to suggest the remedy. From the high character which this young but able Review is manifestly making for itself, and from the prominence it gives to this essay, we should expect a fair and broad discussion of its important topic; but the reader is about equally amused, amazed, and indignant at the quiet nonchalance with which the writer ascribes the whole of the failure in the Gulf States to the Negro! All the increase of debt (and we are favored with the exact figures) is set down to the colored man's incapacity as a politician; and all the alarming increase of crime (and here again we have the statistics definitely set forth) is due to his incompetency as a juror; and all this, too, in the States in which the negroes are in the minority, as well as in those where they have the majority!

The writer seems never to have heard anything of Ku-Klux outrages, or of Grant Parish massacres; of Congressional investigations, or even of newspaper reports. The innocent white people are the victims; the "passionate" negro, as the Doctor calls him, is the transgressor.

Now, we had supposed that no fair-minded Northerner would lay all the blame of the disorders in the South on the white man, and we equally imagined that no intelligent Southerner would pretend that the negro was their sole author; yet this latter is the obvious inference from the article before us. We had reason to hope for a more liberal balancing of facts from the ability, as a writer, which Dr. W. evidently possesses.

But if there is anything which surpasses the one-sidedness of the article it is the inconsistency of portions of it. We have seen how it parades the negro as the destroyer of the prosperity of the South, and the lives of its people; and yet, when it serves the writer's purpose, he can set forth the white man's superiority in such decided language as this: "The new citizen is the rival of the old. Muscle enters into competition with mind. What the result will be, no prophet need declare. The whites have the advantage." Nay, he kindly deplores the inevitable destruction of the negro, in this familiar figure: "Must the earthen vessel of the African, caught up by the tide of progress, strike and strike until it breaks against the iron strength of the Anglo-Saxon?"

But we cannot, in our limited pages, pursue this part of the subject further. We give below, the main paragraphs on the other part of the subject—the remedy for these evils. Here Dr. W. treads more carefully. He falls back upon the two staple remedies depended on by the Southern white people—the removal of the blacks, or their "respectful subordination" under "the condescending kindness" of the supreme race. We give Dr. W. the credit of also catching a glimpse of the true remedy. But we lay before our readers the extracts, and append some comments of our own:—

"The policy which has undertaken to manage the negro question at the South should be carefully reviewed. Two unequal races living in the same land should neither be inflamed with mutual hostility —a conflict that would soon destroy the one; nor be persuaded into an unnatural social equality and commixture of widely divergent types—a union which would soon corrupt the other. The best interests of each require that they should be dis-

tinct, yet not divided. A respectful subordination on the one side, a condescending kindness on the other, and virtue and religion on the part of both, would enable them, each in its own sphere, to contribute to the happiness of all. Is such a relation wholly impracticable? Must the earthen vessel of the African, caught up by the tide of progress, strike and strike until it breaks against the iron strength of the Anglo-Saxon? Is there no resort in American philanthropy and statesmanship to save the humbler brother of our common race from ruin? At present, the peaceful ballot has involved him in war and mischief; the legal conflict has left him in idleness and beggary; and liberty itself offers him the alternative of extinction or colonization!

"The disappointments we have encountered in dealing with this subject are due, for the most part, to one radical error. It has been taken for granted that the negroes were depressed and demoralized by their servile condition merely, and needed nothing more than emancipation, with its concomitant rights and safeguards, to prepare them for the discharge of the duties of citizenship. Their past history has not been consulted. Their distinctive race-qualities have been wholly ignored. Thus they have come to be regarded as a class of Americans who differ from their fellow-citizens in no other particular than the darkness of skin. And most of the measures which either public policy or private philanthropy have devised for their benefit proceed from this point of departure. * * * *

"Now the circumstance of a permanent race-distinction between blacks and whites * * has been quite overlooked by those who have had the freedmen in charge. The plan adopted was one that might have possibly suited a Caucassian race, who needed only to be released from oppression in order to enter at once upon the path of progress. Nay, it was even thought that equal political privileges and general facilities of education would be an adequate substitute, in this case, for a want of forethought, experience, and of self-control. * * * *

"What the Negroes need now is not any additional guarantee of their political rights, but instruction and stimulation in regard to their personal and relative duties. The attempt is idle to lift them *en masse*, by any legislative expedient, in the scale of intelligence or morality, of respectability or happiness. They need to be educated and Christianized. The philanthropy now contributing to their intellectual and moral culture will guarantee their civil rights by a title higher than that conferred by statutes. For it seeks to confer upon the freedman the priceless gift of character—character, that does not ask for respect, but quietly and nobly commands it!

"We desire to do justice to those, who, in this unpretending and self-sacrificing way, have rendered service at once to the blacks and to the country at large. The chartered institutions, graded schools and common schools, established by the American Missionary Association, in behalf of the freedmen, whatever local hostility they may have here or there excited, have certainly undertaken a work most important, and have displayed a rare zeal and liberality in its prosecution. Within the limits of the Gulf States this energetic Christian alliance has four chartered institutions, with 1,034 pupils, and eleven graded schools, with 3,878 pupils. The American Baptist Home Mission Society has received within the last four years $200,000 for the Freedmen School Fund, and has secured for the same purpose $100,000 besides, which did not pass through its treasury. What portion of the amount has been appropriated to the Gulf States we have no means of indicating. The seven schools maintained by this Society at the South, as well as its school for freedwomen, in New Orleans, have been conducted with marked ability and discretion.

"These, and similar enterprises of benevolence, demand our cordial recognition. Yet, after all, we are compelled to admit that they are not likely to make the freedman a homogeneous element in our American society. Neither school-house nor sanctuary prevents the divergence of the two races from becoming more pronounced every day. They confront each other in armed array in Louisiana and Arkansas. They maintain a temporary armistice in Texas and Mississippi. They agree to disagree in Alabama and Georgia. Nowhere are they coming together. The alienation grows, and affects more and more disastrously the industrial and moral condition of the weaker race. The unsettled, imbittered, and belligerent spirit, which ceaseless political agitation engenders, proves most unfavorable to the propagation of the gospel among them; and to their pursuit of those studies which demand 'still and quiet airs.' To themselves not less than to the Republic their transfer to a separate colony would prove of the greatest advantage. Could they even be assigned a territorial reservation, like that set apart to the Indians, the same sacrifices and expenditures as are now made for their elevation would become a hundred-fold more effective. The freedmen, undisturbed by social aspirations and conflicts, could devote themselves to their own affairs and interests. And the rich lands from which they were withdrawn

could be opened to a beneficent tide of American and European immigration.

"We throw out these suggestions with diffidence, for the problem of the destiny of the colored people is complex and obscure. Yet, while we wait and theorize, it may be that Providence is solving the difficulty. The Negroes are already emigrating. Since they first landed on our shores, they have been drifting towards the Southwest. The movement, once gradual, or seemingly casual, has now become as continuous and steady as a law of nature. A mighty gathering procession has been marching onward from New England to Virginia, and from the Atlantic to the Gulf. And now, as we have already noticed, it is pouring into Texas, and even passing beyond. Twenty years ago, the Cleveland Convention directed the African exodus to Central and South America and the West Indies; and to-day Mexico fronts these wandering tribes as the land of promise and the seat of power. There they may rest, amid such conditions of climate, soil, and company, as suit their constitution, their habits, and their instincts. There they will feel at home, as they bask in the sun and feed upon the spontaneous fruits of the tropics. There they will find social equality already existing among all races and colors, and encounter no bar to their pretensions at the bed, or the board, or the bridal. This conclusion would finally solve the problem. The Negro would meet, among the sparse population of that vast and fertile domain, such unquestioning hospitalities as our country and our civilization can not give."

REMARKS.

1. The injustice and unwisdom of removing the colored race is manifest: (1) They do not wish to go, if they can remain in peace and security, and who has the right to make their situation so uncomfortable and unsafe that they will be compelled to go? (2) It is not for the interests of the white race to remove them. The South needs them. Indeed, it is their industry that has kept the Southern people from starving, since the war as well as before it.

2. The theory of "respectful subordination" and "condescending kindness" is a sheer absurdity, as well as an iniquity. Its grandest trial was in slavery. Statesmen pronounced that "the corner-stone of our republican institutions," and learned divines set forth its patriarchal glories, but the experiment was wrecked in a sea of blood.

The modified form now suggested by Dr. W. and others is essentially feudalism—a possibility only in the Middle Ages, for it faded out under the light of advancing civilization. Can it be recalled, in any form, out of the gloom of Mediæval Europe and the twelfth century, and made to live in America and the nineteenth century?

Moreover, the theory is unchristian. God hath made of one blood all nations, and any project for the subordination of one race to another is at variance with the aim of the Gospel of Christ.

3. As before intimated, Dr. W. catches a glimpse of the only true remedy. A ray of pure Christian light breaking through the mists of his Southern prejudices, reveals just what needs to be done with the colored people, and he condenses it into a sentence of seven forcible and pregnant words: "THEY MUST BE EDUCATED AND CHRISTIANIZED." Could that utterance be heard and heeded throughout the whole land—South and North—America's great problem could be solved! This has been the aim, as Dr. W. generously concedes, of the American Missionary Association from the outset, and, as we believe, of all Christian people at the North who have aided in educational and religious efforts at the South. This Association has never committed "the one radical error" that Dr. W. attributes to the North, that the negroes "needed nothing more than emancipation, with its concomitant rights and safeguards, to prepare them for the discharge of the duties of citizenship." On the contrary, we have made, as the basis of our appeals to the public and the ground of our operations at the South, the fact that the negro *is* ignorant and de-

graded; that he needs *more* than simple emancipation; and we believe that the vast body of the people at the North, who have contributed funds to this Association and kindred organizations, have given their money for that very reason. It is true that we believe there is a sunnier exposure on the broad surface of the negro character, an amiability that promises rich fruits under Christian culture, and an eagerness to learn, and a mental capacity as well, that will reward the nation and the Church most abundantly for all the gifts and prayers ever bestowed upon them. Can we not, Northerners as well as Southerners, unite on the only true republican and Christian platform, to labor among the colored race to prepare them for their new duties as citizens, and their responsibilities and hopes as Christians?

FREEDMEN'S MISSIONS AID SOCIETY, OF GREAT BRITAIN.

The Second Annual Report of this organization lies before us. Its President is the Earl of Shaftsbury; its treasurer, the Hon. Arthur Kinnaird, M. P.; its Council and Executive Committee embrace some of the best known of the Christian philanthropists of Great Britain, and one of its Honorary Secretaries is Rev. L. D. Bevan, LL. B., who has for months so acceptably occupied Dr. Scudder's pulpit in Brooklyn, N. Y., and who has thus become favorably known on this side of the water. Rev. Dr. Healy, now returned to this country, has been its active and efficient Corresponding Secretary.

Its object, as announced in its constitution, is "the Christian education of the African race in America, Canada, the West Indies and Africa." In the two years of its existence it has raised in money and pledges $42,000 over all expenses, a large share of which goes to its beneficiaries through the treasury of the American Missionary Association.

We are glad of this occasion to renew our thanks and those of the freedmen to our and their steadfast and liberal friends in Great Britain for continued benefactions, and to express the hope that this Freedmen's Missions Aid Society may have an active and permanent existence, to gather from the garnered stores of the wealthiest nation on earth the means to scatter liberally the blessings of the Gospel among the most needy in America and in Africa.

SOUTH CAROLINA AND GEORGIA—WHICH IS TO RULE?

BY BISHOP GILBERT HAVEN.

Georgia and South Carolina give tone and direction to the Southern mind and will. But not now, as formerly, is their influence the same. They are divided in their councils, nay opposed; and more opposed than any other States are or ever were before in our nation. They are in fiercest hostility of ideas and government. The North has been set on the cry after South Carolina, and scarcely a paper, religious or secular, but has been led to join this crusade. The Associated Press, the taxpayers, and the daily journals of the South have set up this war cry, and the old Abolitionists and Unionists seem to have caught the craze and joined in the race to run down poor South Carolina. Papers of the ability of the *Times* and *Tribune*, gentlemen of the culture and breadth of Abel Stevens and James Freeman Clarke, are only specimens of the general surrender in whole or in part of the Northern mind to the Georgia domination.

This surrender bids fair to bring forth fatal fruit. It may lead to a recapture by the captured of the whole result of the war. It is the set purpose of the whole South to recover what it has lost—the government of the nation; and to

recover this without any more surrender of their old claims than is possible.

Alexander Stevens declared just at the close of the war, that what they had lost on the field they would recover in Congress, even as Cromwell's rebellion succeeded in the revolution of '88. The present Governor of Georgia declares that under their present constitution feudalism, or the control of labor and the laborer, can be completely secured.

The words these leaders utter the white South feel. They are unanimous in this desire and purpose. Of course I exclude from this unanimity the men who stood by the Union, and still stand by the ideas that Union involves. Though when such Union statesmen as Governor Brownlow writes so bitterly against equal civil rights for all, and even speak of the despotism of South Carolina as contrasted with the liberty of the other States, it shows how deep, widespread, and dangerous is the feeling that can find such expression in the best Union circles.

Surely, then, the condition of these two States is worthy our consideration. Take as an example the place where this is being written. It is in the spacious study of a Professor in the South Carolina University. The beautiful grounds are in their most lustrous perfection of color and deepest perfection of shade. Into these grounds ten years ago, and thence back to the beginning, no youth of color was allowed to come, except as a servant of a white student or other nobleman. Now these persons walk its paths, sit on its benches, and recite from its chairs.

Nor do the other class and color stay away. Of its hundred pupils in its many schools a fair proportion are white. Five sons of Democrats are fellow-students with those whom their fathers by voice and vote say can never be recognized as their equals.

Such a sight as this is as impossible in Georgia now as it would have been ten years ago. The whites profess to shrink with horror unspeakable from any such contact with their tinted kindred. The least attempt to approximate such an equality in a State university would be met almost with blood. Almost? Nay, altogether.

This university is under the control of Dr. Babbit, of the Episcopal Church, a broad and cultured man—cultured most of all in principles, and in the chief of principles, that of human brotherhood. With him are Dr. Cummings, Dr. Fox, Prof. Greener, and others of like mind and spirit. Prof. Warren has charge of the normal department, and will make that a great success. The schools of law and medicine are well patronized and well officered. We read glowing accounts in Northern leading journals of commencement exercises at Washington and Lee University, where the rebel chief was the subject of ceaseless and measureless eulogy; of the University of Virginia, where the same spirit prevails; but nothing but curses are heaped on South Carolina, when she is in this single act doing more for the cause of liberty and nationality than all the State colleges of all the South. Even Mississippi, under the fatal lead of Mr. Alcorn, separates her colored youth from their white brothers. This State is grandly uniting them. If she can be supported a few years by the votes and the sympathy of the North, she will have made this experiment a permanent and glorious success. Nay, she will extend it through all her sister States. But if she is assailed and deserted by her friends, and left to the mercy of her malignant and steadfast foes, she may succumb, and then comes chaos and black night again to all this Southern land.

This Educational difference is only one of many. The manner and spirit of the colored man is vastly different in

the two States. In the one he moves as if depressed and timid and scared; in the other as if free. I noticed this the first time I crossed the line that separates Georgia from South Carolina. It was after dark. I had ridden all day through Georgia, and had just left Augusta where the cloud of this fear and oppression settles very heavily. The cars stopped, and I heard an earnest debate going on upon the platform. It was a company of colored men debating politics. You never hear such persons in Georgia discussing politics around railroad stations. It would attract universal attention, and draw upon them the censures of the press, and possibly more fearful and fatal vengeance.

Yet these men were only doing as groups of white men do everywhere. One among them, in a gleeful tone, was declaring what he was going to run for —Governor, Speaker, member of Congress, and at last broke out; "No, I guess I'll run for committee of the whole." I said to myself, hearing this hilarious demonstration of negroes; "Surely, this is South Carolina." The difference in their spirit is never more clearly seen than on the Fourth of July. That holiday is celebrated by the freedmen of South Carolina as heartily and abundingly as by the boys of New York. What crowds thronged the Battery of Charleston, where before the war not one was allowed to walk save as a servant carrying trays or babies. How the streets and the cars were filled with their happy, shining faces.

There was no insulting the whites. In fact, scarcely one of them appeared in the streets or at the windows and doors. Sisera's wife looked from behind the lattice, if she looked at all. But Deborah and her sort were full of gladness. "These are United States citizens," said a gentleman. "Surely so. No better citizens have the United States. Shall we defend them or destroy them!" You wouldn't see such a jubilee in Georgia. There would be muttering loud and deep at such pretended equality, even if it was, as here, without any social mixture. The happiest people in the South to-day are the late slaves of the few remaining free States—such as South Carolina, Florida, Alabama, Louisiana and Mississippi. How long will they remain so?—*Independent.*

STUDENTS' LETTERS.

From a Teacher now in the North.

Thinking you may be interested in hearing how the Andersonville students prosper, I send brief extracts from letters lately received. The copies are literal. It is pleasant to know that, while we are resting at home, the work we commenced goes freshly on. *We* means not two or three of a single post, but all the A. M. A. teachers.

L. A. P.

I have thirty-two scholars and others are talking of coming soon. A baby of five, and an old woman of fifty-seven came the same day. They learned their letters together. I have a large Sabbath school, as many as a dozen men say to me that they never did hear the Bible read before. B.

I have a day school of fifty scholars and a Sunday school of seventy. One of my young men scholars has just been converted and joined the church. C.

I have forty-two scholars; this is the third year I have taught in this place and the people seem anxious to have me stay with them for years to come.

M.

My day school numbers thirty. The people didn't seem to know what a Sunday school was. They are very ignorant. No one can read, but all want to learn. G.

I would like to take a weekly paper that would tell me how to teach. Please give me directions for sending for one.

W.

I taught Sunday school to-day for the first time. If I could get two dozen of the little singing books it would help the school. G. C.

The first day I thought it was the most trouble I ever had in my life. I really did not know what start to take, but however I stuck it out. When I first got to the house I was very much discouraged, 20 or 25 had promised to come and only 5 were there, but I pitched in any how. All are a b c scholars. K.

POETRY.

IF THOU COULD'ST KNOW.

I think if thou couldst know,
O soul that will complain,
What lies concealed below
Our burden and our pain:
How just our anguish brings
Nearer those looked-for things
We seek for now in vain,—
I think thou wouldst rejoice, and not complain.

I think if thou couldst see,
With thy dim mortal sight,
How meanings dark to thee
Are shadows hiding light;
Truth's efforts crossed and vexed,
Life's purpose all perplexed,—
I think that they would seem all clear and wise and bright.

And yet thou canst not know,
And yet thou canst not see;
Wisdom and sight are slow
In poor humanity,
If thou couldst *trust*, poor soul,
In him who rules the whole,
Thou wouldst find peace and rest;
Wisdom and right are well, but Trust is best.

Adelaide Proctor.

FAMILY CIRCLE.

SUNBEAMS.

"What shall we do next, Gertie—play with our dolls?"

"No; I'm tired of dolls. Let's get our puzzles," answered Gertie Bruce.

"Oh, no! I can't do the puzzles. You might as well play at dolls," said Nelly.

"Well, I'll play with them for half an hour, and no more, then." And Gertie began her game with a cloud on her face, and a bigger one in her heart; and so, of course, they did not long agree.

"You be the nurse, and I'll be the mother."

"No, I don't want to be the nurse. It's my turn to be the doll's mother."

"Then I shan't play."

"Very well, I don't want you."

These were the sounds which went to grandfather's ears as he sat in his easy-chair at the farther end of the room, trying to read his paper.

He looked round. Gertie stood gloomily looking out of the window; Nellie sat drumming her fingers on the table; both unhappy, and both too proud to to make friends.

"What a dull day!" exclaimed grandfather, wheeling round his chair. "You little folks must be tired of play, and there's no going out. Suppose I tell you a story?"

Now a story from grandfather was one of their greatest pleasures; but the little girls felt so much ashamed of themselves, and so afraid lest something of their squabbling had reached to that end of the room, that they were less eager than usual, and went very soberly to their usual places by grandfather's knee, looking rather sheepishly at each other, wishing most heartily they had not been so foolish.

"When I was a little boy, ever so many years ago," began grandfather, "I had one sister for a playmate. She was younger than I, and I am afraid I wasn't always kind to her, for I teased her dreadfully. It was not because I meant to be ill-natured; but I was selfish enough to wish Bessie always to do what I pleased, and give up to me; and when she didn't do this I plagued her in every way I could think of. One day I remember well—a wet April day like this, and we were obliged to be in-doors. There was no walking, no play in our little gardens, no change out of the nursery, and at last we both got sadly out of temper. I was going to say that one was as bad as the other; only as I was the elder, of course I was worst for not setting a better example." Here grandfather paused, and Gertie colored very deeply.

"We were very unhappy. We separa-

ted our toys and took opposite corners of the room, and tried to pretend that we didn't want to play with each other a bit, though we really did. The clock struck once; I looked at Bessie, and Bessie looked at me. Two more hours to dinner, and nothing fresh to do. Together we could have shops, or trains, or many other things, and it was so stupid to play alone; yet I did not choose to say so. At last the clouds cleared, and the sun shone out and lighted up the faded pattern on the nursery carpet and tinted Bessie's fair hair with gold; and it seemed as if a ray of it had shone into her little heart; for she ran out of her corner, and taking my hand in hers said, 'O Donain! the sunbeams have come out to play! let us be sunbeams!"

"I said she was a 'little silly,' but I didn't think so; I was only too glad to lay aside my dignity and join Bessie's play. And then the time flew by so quickly that we were quite surprised when dinner was ready. I'm afraid that wasn't the last of our foolish tiffs and quarrels by a good many; but I am bound to confess that Bessie was always the first to 'make up,'—always the little home sunbeam."

Gertie and Nellie looked at grandfather, and then at each other. Had he done his tale, then, or was he going to say any more to them? But he only smiled, and, laying a hand on each head, said, "I'm afraid, little ones, that no brightness will come from out-doors to-day: suppose you try and make sunbeams yourselves?"

They knew what he meant, if you don't; and they went back to the end of the room, where they fixed themselves and their playthings; and no more cross looks or words spoiled the day. Gertie gave up to Nellie, and Nellie to Gertie; and so there was happiness in their hearts and joy in their voices and merry laugh, which the dear old grandfather heard from his easy chair, and said, "God bless them!"—[*London*] *Children's Prize.*

THE CHINESE BOYS.

The children were playing what they call "jail man." The fun was at its height: the two girls were darting over the frosty lawn with cheeks like ripe peaches, and eyes that almost shot forth rays of light, they glistened so.

Sung was the jail-man—a part he fully appreciated; and Wan, the younger and more agile of the Chinese boys, was bounding from one point to another, his long black cue wound loosely about his neck, and his little skull-cap, with the red, fuzzy button on its top, pushed back from his brown laughing face. How his little black eyes did shine! and his mouth was so wide open, you could see almost every white tooth he had: they glistened like wet pearls.

The shouts, the laughter, the funny expressions,—half English, half Chinese,—gave us a strong desire to join the play. It seemed cruel for the clock to strike just as they were in the midst of "such fun;" but it struck for all that: clocks don't wait for chiidren; and the boys were not to be shammed by a simple machine; not they. At the first stroke they looked, gave a last somerset, unwound their cues, adjusted their caps, and rushed into the schoolroom, breathing hard, with the bright hue of the pomegranate blushing through the olive of their complexions, and, without delay, settled down to their books.

Then came the drawing-lesson. How quickly they get the idea, and learn to copy truthfully! The little one speaks up in his broken English,—

"Seemoo" (which is Chinese for teacher), "seemoo! when you helps me done zat sing?"

"Wan, not correct: say, 'When will you help me do this?"

"Oh, yes! I can not forget some more now."

We correct the last sentence, and he says,—

"I will make very nice picture,—carshead. What you call him?"

"You mean an engine."

"Yes, seemoo: I draw the engine very nice."

After the lesson, I reward their industry by showing them a few engravings.

Their exclamations are constant and amusing.

"What this, seemoo?"

"A cavern."

"What cavern mean? Hole in de ground?"

"Yes, very deep and large."

"Who make it?—oh! so very large."

"God made it when he made the world.'

"Yes: no man could make it. Very funny! I like God very much." This was said with the utmost solemnity,—almost in a whisper; and it was very plain that this new, slow unfolding of God's power to his mind was making a real and lasting impression.

Shall the boys coming here from heathen lands learn to love and reverence God, and obey his commands, before our own boys do, who have had the Bible all their lives?

Let it not be so. American boys, share generously with them all your glorious privileges; but let them feel that you prise beyond compute the blessings you so willingly share.

Another of our foreign pupils, a young Japanese, said in a public meeting—

"I want to be strong in religion. I can not want to go back to Japan till I am very strong in religion." Are we, who call ourselves Christians, as strong in religion as we ought to be?

Every Sabbath they come to me with most engaging eagerness, saying,—

"Come now, seemoo, explain Bible-book." And while I read a little, and explain in words they understand, their eyes are fixed upon me as intently as though they were bronze statues. I hope the children of "The Well-Spring" will pray that they may learn to love Jesus as soon as they learn to know him. H. K. P.

THE LORD BLESS MY PENNIES.

A little girl, six years old, was desirous of putting her pennies into the missionary box with others. When saying her evening prayers at her papa's knee, she hesitated a moment, and then added: "Lord, bless my two pennies, for Jesus' sake. Amen." After the child had gone to bed, her father asked his wife: "What made Gracie say that." "She has prayed thus every night since giving her pennies to the missionary box," was the mother's reply.

Do you, dear young reader, pray "God bless my pennies," when you give your mite to some Sunday school? If not, pray earnestly for the blessing, and you will soon find that prayer will do more than your pennies.—*Our Little People.*

SOMEBODY.

"What is the use of being in the world, unless you are *somebody?*" said a boy.

"Sure enough, and I *mean* to be," answered his friend. "I began this very day. I mean to be somebody."

Ashton looked George in the face.

"Began to-day!—how? *What* do you mean to be?"

"A Christian boy, and so grow up to be a Christian man," said George.

"I believe that is the greatest somebody for us to be."

George is right. There is no higher manhood than Christian manhood.—*Our Little People.*

Letters to the Treasurer.

A veteran anti-slavery friend writes thus to our treasurer. It is pleasant to find the trees of the Lord's planting, still bearing fruit in old age, and even plucking and garnering it themselves.

Some twenty years ago I apprehended that I might soon be called to give an account of my stewardship, and had a will drafted and signed donating $500 to the American Missionary Association, to be paid by my executor after my decease, in $100 yearly payments; but the good Lord restored me to health again, and prospered me, so that I paid the $100 yearly with my own hand, and to this day I am continued upon the earth, soul and body still united; and now, while writing, in a comfortable state of health, but de-

clining in body and memory, and with dimness of sight, I am admonished of the near approach of death, being 80 years and 25 days old, and as time and events have changed, I have had another will drafted, and have dedicated to God and His cause, through the instrumentality of the American Missionary Association, certain Bank stock valued at about $500. If life and health and prosperity be prolonged to me, I may execute this part of my will again, in part or in whole, as the Lord may direct.

God bless you all in your noble work, built upon the apostles and prophets, Jesus Christ being the chief corner stone.

Affectionately and truly yours in the Lord, D. B.

Letter from a Northern Editor.

Sabbath School Remembrances — An Editorial Trip South—Cheering Testimony.

FREDONIA, N. Y, Sept. 4, 1874.

The Presbyterian Sabbath School of this place voted recently to send $25 to your Association. They have been represented in that work ably and efficiently by Miss Susan Gilbert while in North Carolina, and subsequently with the Jubilee Singers in this country and abroad; and also by Miss Lucy Washburn, who was for some time a teacher in the Normal School at Hampton, but is now in California. Both were formerly connected with this Sabbath School.

The Association is doing a noble work. "To the poor the gospel is preached" through its instrumentality more than any other. The poor colored people are elevated by its schools, and are fitting themselves for their duties as American citizens, and are winning the respect of the best portion of the white people.

I was one of the editorial party which visited the South in May last. We stopped at Nashville, Birmingham, Tuscaloosa, Selma, Montgomery, Rome, Atlanta, Chattanooga and Knoxville. I heard a good report of the colored people wherever we went. The most intelligent and candid among the old secessionists expressed admiration of the good order which had prevailed since the war, and the anxiety of the colored people to educate themselves was winning respect and confidence from their former masters. Some of our party attended the colored church at Montgomery, and after the preaching were invited to speak. The invitation was accepted, and the colored people were congratulated on their endowment with the rights of American citizenship, and advised to use the means conferred to elevate themselves, and to command respect by industry, frugality, and the improvement of their moral and educational facilities. The advice was thankfully received, and the speakers were overwhelmed with expressions of gratitude at the close of the service.

At Atlanta I had conversation with ex-Confederate Senator, B. H. Hill, who pointed with pride to what was being done for the elevation of the colored people there, and especially to the University, which is under your care. He said though the colored people paid but a small part of the taxes, yet they had an equal division of the school fund. Their schools were visited by the State officials, and the progress in scholarship was highly satisfactory. Enclosed find draft for $35, of which $10 was made up outside the Sunday School.

RECEIPTS

FOR AUGUST, 1874.

MAINE, $243.52.

Bangor. First Parish, Cong. Ch	15 62
Bath. Mrs. Eliza Bowker $3., Chas. Russell $2., B. J. 50c	5 50
Bethel. Second Cong. Ch. and Soc. bal. to const. A. W. VALENTINE, L. M	20 00
Farmington. First Cong. Ch	21 15
Fryeburgh. Cong. Ch. and Soc	23 60
Garland. Cong. Ch. and Soc	7 00
Monson. Mrs. I. Tyler $2., Mrs. E. P. 50c.	2 50

North Waterford. S. E. H..... 1 00
Portland. Mrs. Abby A. Steele..... 50 00
Scarborough, Oak Hill. "A Friend,"..... 10 00
Skowhegan. Cong. Ch. and Soc. to const. Mrs. Charlotte O. Bell, L. M..... 42 65
Waterford. First Cong. Ch. $25.31, and Sab. Sch. $2. 69..... 28 00
West Bath. Isaiah Percy $5., Mrs. Buelah B. Percy $3..... 8 00
York. First Cong. Ch. and Soc..... 8 50

NEW HAMPSHIRE, $168.97

Campton. Cong. Ch. and Soc..... 25 83
Boscawen. Cong. Ch. and Soc..... 8 90
Francestown. Cong. Ch. and Soc..... 32 75
Plymouth. C. H. Dabney $50., Cong. Ch. $38.69..... 88 69
Rindge. Cong. Ch. and Soc..... 12 80

VERMONT, $342.27.

Alburgh. Cong. Ch. and Soc..... 10 00
Barton. Cong. Ch. and Soc..... 17 74
Bennington. "A Friend,"..... 5 00
Brookfield. Second Cong. Ch. and Soc..... 21 07
Burlington. White St. Sab. Sch..... 80 00
Cabot. Cong. Ch. and Soc. (ad'l.)..... 6 00
Danville. Cong. Sab. Sch..... 10 00
Dover. Cong. Ch. and Soc..... 10 00
Enosburgh. Cong. Ch. and Soc..... 35 81
Glover. Cong. Ch. and Soc..... 6 00
Johnson. First Cong. Ch. and Soc..... 11 62
Ludlow. Cong. Ch. and Soc..... 14 00
North Cambridge. John Kinsley..... 10 00
Norwich. Cong. Ch. and Soc..... 19 16
Rochester. Cong. Ch. and Soc..... 30 00
South Londonderry. Mrs. Betsey Gibson.. 5 00
West Brattleborough. Cong. Ch. and Soc. 19 59
West Fairley. Cong. Ch. and Soc..... 15 00
West Westminster. Rev. A. Stevens..... 5 28
Windham. Cong. Sab. Sch..... 11 00

MASSACHUSETTS, $3,262.27

Amherst. Second Cong. Ch..... 15 00
Ashburnham. Marshall Wetherbee..... 6 00
Bedford. Trin. Cong. Ch..... 23 19
Berlin. Cong. Ch. and Soc..... 12 50
Beverly. Dane St. Cong. Ch. and Soc. ... 46 00
Boston. Shawmut Cong. Ch. and Soc. $471.-52, Dea. E. Farnsworth $250., Miss Ropes $10..... 731 52
Carlisle. Rev. Moses Patton and Wife.... 10 00
Chelsea. Central Cong. Ch..... 38 48
East Hawley. Cong. Ch. and Soc..... 7 00
Enfield. Edward Smith $150., Estate of J. B. Woods $150..... 300 00
Greenfield. "Trust Fund,"..... 131 13
Hadley. First Cong. Ch. and Soc..... 18 50
Hanover. Second Cong. Ch. and Soc..... 43 00
Haverhill. ——..... 4 00
Hingham. Cong. Ch. and Soc..... 8 20
Lynn. North Cong. Ch. and Soc..... 15 50
Methuen. A German Lady..... 1 00
Millbury. First Cong. Sab. Sch. $25., D. Garfield $5., Mrs. E. A. G. and Mrs. H. D. G. $1. ea..... 32 00
Newburyport. North Cong. Sab. Sch..... 4 00
Newton. Center Cong. Ch. and Soc..... 96 30
Newton Center. "Merry Workers" of First Cong. Ch., *for a student, Atlanta U.*.... 50 00
Northampton. First Cong. Ch..... 152 48
Saxonville. Edwards Cong. Ch..... 55 61
Sandwich. H. H. Nye..... 2 00
Stockbridge. Mrs. L. T. Brewer..... 5 00
Stoneham. "Freedman's Friend,"..... 10 00
Sturbridge. Cong. Ch. and Soc..... 56 82
Sunderland. Estate of Mrs. Electa S. Cooley, by Edmund Hobart, Ex. $1000. Cong. Sab. Sch. $100..... 1100 00
Swampscott. Cong. Ch. and Soc..... 3 50
Wayland. Miss P. M. Lee, *for Beach Inst.* 10 00
Waquoit. Cong. Ch. and Soc..... 6 60
West Boylston. Cong. Ch. and Soc..... 52 00
West Brookfield. Cong. Ch. M. C. Coll.... 19 00
West Hampton. "A Friend"..... 20 00
Worcester. Old South Cong. Ch. and Soc. $85.49, Union Ch. $70.45..... 155 94

——— Rev. H. A. Lounsbury, *for Talladega C.*..... 20 00

RHODE ISLAND, $50.75

Bristol. E. Hathaway, *for Beach Inst*..... 20 00
Kingston. Thomas P. Wells..... 10 00
Peace Dale. Cong. Ch..... 20 75

CONNECTICUT, $2,882.45.

Berlin. Second Cong. Ch. to const. Dea. Chas. S. Webster and Dea. N. C. North L. M's..... 121 06
Bolton. I. Hills..... 5 00
Bozrah. Mrs. Lucy S. Bishop..... 2 00
Clinton. Miss N. Stanton..... 10 00
Cromwell. "A Friend,"..... 50 00
Farmington. A. F. Williams to const. Amy Clare Vorce, L. M..... 30 00
Glastonbury. I. B. Williams, *for Beach Inst.* 25 00
Guilford. First Cong. Ch. and Soc. $30., Miss Julia Evarts $10..... 40 00
Greenfield Hill. Cong Ch..... 40 59
Hadlyme. R. E. Hungerford $30. Jos. W. Hungerford $30. to const, Mrs. J. W. Hungerford, L. M..... 60 00
Hotchkissville. Mrs. Mary A. Holcomb and Mrs. J. G. Minor $10. ea. *for Library, Talladega C.*..... 20 00
Lebanon. First Ch. South Soc..... 51 00
Middletown. Westfield Cong. Ch. and Soc. $10.50. "A Friend" 50c..... 11 00
Mount Carmel. Cong. Ch. and Soc..... 9 55
New Britain. Mrs. Horace Wells $40. Levi S. Wells $20., *for Scholarships, Straight U.* 60 00
New Haven. Estate of Mrs. Dr. Patton by Thomas R. Trowbridge $2000., "A Friend" $10., "A Female Friend" $5., Mrs. O. O. Woodford $3., Taylor Ch. $3.75,..... 2021 75
New London. "A Friend"..... 5 00
Norwich. Gov. Wm. A. Buckingham, *for Beach Inst*..... 25 00
Pomfret. "A Friend"..... 10 00
Portland. Miss Maria White..... 5 00
Prospect. David M. Hotchkiss to const. Rev. Franklin Countryman and Mrs. Mary I. Countryman, L. M's..... 100 00
Southbury. Cong. Ch. and Soc..... 18 00
South Coventry. First Cong. Ch. and Soc. 65 00
Torringford. J. A. J..... 50
Wolcottville. Cong. Ch. and Soc. $25., Geo. P. Roberts $2.,..... 27 00
Woodstock. First Cong. Ch. and Soc. to const. Miss Sarah T. Lyon and Clarence Child, L. M's..... 70 00

NEW YORK, $607.20.

Arcade. Lyman Parker to const. Miranda P. Olmstead and Lucinda P. Lyman, L. M's..... 60 00
Black River. Josiah Johnson..... 2 00
Bristol Springs. Mrs. S. D. Kelsey..... 10 00
Buffalo. O. I. Buttolph..... 5 00
Goshen. F. E. C..... 1 00
Hamilton. Second Cong. Ch. Sab. Sch., *for a student, Talladega C*..... 11 00
Johnstown. Individuals by M. A. Andrus. 1 50
Lockport. C. Haines to const. Mrs. Catharine A. Haines, L. M..... 30 00
Madison Cong. Ch. and Soc. *for a student, Talladega C.*..... 5 00
Martinsburgh. Mrs. W. Arthur..... 2 00
Minetto. E. W. Huntington..... 25 00
Moira. Rev B. Burnap $30. to const. himself L. M, Dea Ira Spencer $5.,..... 35 00
New York. "A Friend" *for a Teacher* $50. —"Friends" *for Sandwich Islands M.* $25.—American Bible Soc., Grant of Bibles and Testaments. Val. $604.70..... 75 00
Nunda. Mrs. Mary Cosnett $6., Mrs. C. W. K. $1..... 7 00
Onondaga Valley. Wm. Sabine..... 25 00
Oswego. A. D. Ludlow, *for Beach Inst.*... 5 00
Otisco Valley. Mrs. O. S. Frisbie..... 50 00
Ovid. C. J..... 1 00
Perch River. Hugh Smith..... 5 00

Peterborough. Hon. Gerrit Smith *for Sandwich Islands M* 50 00
Pulaski. Sherman Clark 5 00
Saratoga Springs. Miss E. H. Twitchell, *for Beach Inst*..... 20 00
Smyrna. First Cong. Ch..... 13 50
Sodus. Dr. Yale $10., Mrs. B. Rice $5., Mrs. A. Gaylord and Mrs. C. Moody $2. ea., Dr. L. M. Gaylord $1.50, 6 Individuals $1. ea.——50c..... 27 00
Spencerport. Mrs. Phebe Toan to const. B. D. TOAN, T. D. TOAN and HENRY H. BROWN, L. M's..... 100 00
Walton. Second Cong. Sab. Sch..... 16 20
Williamsburgh. H. H. Post 10 00
Wolcott. Mrs. Priscilla Smith 10 00

NEW JERSEY, $11.

Jersey City. By Rev. M. E. S..... 10 00
Marlborough. D. D. B..... 1 00

PENNSYLVANIA, $14.75.

Kingston. Welsh Cong. Ch..... 4 75
Pittston. Union Meth. Sab. Sch..... 10 00

OHIO, $452.98.

Akron. Cong. Sab. Sch., *for S. S. Library Selma, Ala*..... 25 00
Cincinnati. Rent, *for the suffering at New Orleans*..... 144 00
Claridon. H. H. Wells..... 5 00
Cleveland. First Cong. Ch. $66.82, F. L. T. 25c..... 67 07
Elyria. J. S. H..... 25
Kelloggsville. Joshua Gauge..... 5 00
Oberlin. First Cong. Ch. $42.15, "C. S. A." $5..... 47 15
Medina. Cong. Ch. $31.21, Sundry Friends, $3.30, *for Selma, Ala*..... 34 51
Mesopotamia. Mrs. S. O. Lyman to const. Miss FRANK SOMERS L. M 15 00
Norwich. M. C. C 50
Richfield Centre. W. H. Williams 2 00
Senecaville. T. R. and Rev. E. T. 50c. ea. 1 00
Strongsville. Cong. Ch. *for Selma, Ala*... 60 00
Tallmadge. Cong. Sab. Sch. *for Selma, Ala.* 41 50
—— "Friend in Ohio," 5 00

ILLINOIS. $212.99.

Chicago. "Preacher"..... 25 00
Elgin. Cong. Ch..... 25 00
Galesburg. Ladies of First Ch. of Christ, $10. and Box of Bedding, *for Emerson Inst.*—M. L. A. 25c..... 10 25
Geneseo. C. E. W 1 00
Lockport. Dea. Levi Savage..... 5 00
Mendota. Cong. Ch..... 9 00
Mendon. Cong. Ch. $6. and Sab. Sch. $5.75..... 11 75
Oak Park. First Cong. Ch..... 21 99
Payson. Cong. Ch..... 1 00
Peoria. William Reynolds, Bbl. of Hams, *for Emerson Inst*..... .....
Princeton. Cong. Ch. (ad'l.) 20 00
Princeville. Mrs. E. R. Auten..... 3 00
Rockford. Ralph Emerson $50. *for a Teacher*, Wm. A. Talcott, $30. *for a Teacher*..... 30 00

MICHIGAN. $98.45.

Albion. Benj. Van Ostrand..... 5 00
Benzonia. First Cong. Ch..... 17 00
Fairfield. J. L. D 50
Grass Lake. Joseph Swift..... 15 00
Jonesville. Mrs. E. O. Grosvenor, Bbl. of C.
Leeland. Rev. Geo. Thompson and family 5 00
Memphis. Cong. Ch. $10., Chester L. Dudley $5..... 15 00
Northport. Cong. Ch..... 12 00
Thetford. Amasa Carrier..... 10 00
Vernon. Cong. Ch 2 35
Washington. Mrs. N. A 50
Wheatland. Cong. Sab. Sch..... 6 10
White Lake. Robert Garner..... 10 00

WISCONSIN, $646.49.

Black Earth. Cong. Ch..... 5 30
Broadhead, Mrs. M. A. C..... 1 00
Delavan. Cong. Ch..... 49 89
Fort Atkinson. Box of Bedding and $3., *for Emerson Inst*..... 3 00
Hartford. J. O. Lyman..... 20 00
Mazomanie. Cong. Ch..... 9 00
Raymond. T. Sands $5. C. S. D. 25c..... 5 25
River Falls. Sab. Sch., *for a student Emerson Inst* 10 00
Sun Prairie. Cong. Ch..... 11 30
Watertown. Cong. Ch..... 26 75
Waupaca. Rev. S. B. Demarest..... 5 00
—— "A Lady Friend" by Rev. J. Porter, *for colored students*..... 500 00

IOWA, $93.51.

Burlington. Cong. Ch. *for Mendi M*..... 34 05
Fairfield. J. P. and D. W. $1. ea 2 00
Glenwood. L. S. Williams *for Indian M*.. 5 00
Manchester. First Cong. Ch..... 12 11
McGregor. Woman's Miss. Soc. ($12 of which bal. to const. Miss A. M. BARNES, L. M.)..... 22 60
New Hampton. Cong. Ch 10 00
Wittemburg. Cong. Sab. Sch..... 7 75

MINNESOTA, $13.86.

Faribault. Plymouth Cong. Ch..... 8 86
Marshall. Box of Books by Rev. G. Spaulding, *for Talladega*..... .....
Ottawa. Mrs. H. S. Disbrow, *for Indian M.* 5 00

CALIFORNIA, $421.75.

Sacramento. Miss M. J. Sherman $50., Cong. Ch. $41.60, *for Chinese M*..... 91 60
San Francisco. Christian Chinese of Oakland and San Francisco, *toward furnishing New Mission house*, $200., Bethany Ch. $25.15, Miss Mary Henderson $5., *for Chinese M*..... 330 15

GEORGIA, $640.

Atlanta. Storrs School $590.,—Teachers and Pupils of A. U. $25. bal. to const. MAY CHASE, L. M. 615 00
Savannah. First Cong. Ch..... 25 00

TENNESSEE, $234.05.

Chattanooga. Public Sch. Fund $157.50, First Cong. Ch. $9..... 166 50
Nashville. Fisk University $57.55, "A Friend" 10.,..... 67 55

ALABAMA, $954.85.

Athens. Pub. Sch. Fund $304., Trinity School $214., Trinity Miss. Soc. $20.... 538 00
Mobile. Emerson Inst..... 172 25
Talladega. Talladega College..... 244 60

MISSOURI.

Neosho. Mrs. E. C., *for Indian M*..... 1 00

TEXAS.

Bastrop. A. J..... 25

—— E. M. Kellogg, *for Beach Inst*..... 2 00

ENGLAND.

London. Freedmen's Missions Aid Soc. $2.655.68, Miss E. H. Ropes $10.,.....2.665 68

FRANCE.

Paris. Rev. Geo. Appia..... 55 09

Total, $14,076.13

Total from Oct. 1st to Aug. 31st... . $257,525.01

WM. E. WHITING,
Asst. Treas,

Constitution of the American Missionary Association.

Incorporated January 30, 1849.

ART. I. This Society shall be called "THE AMERICAN MISSIONARY ASSOCIATION."

ART. II. The object of this Association shall be to conduct Christian missionary and educational operations, and diffuse a knowledge of the Holy Scriptures in our own and other countries which are destitute of them, or which present open and urgent fields of effort.

ART. III. Any person of evangelical sentiments,* who professes faith in the Lord Jesus Christ, who is not a slaveholder, or in the practice of other immoralities, and who contributes to the funds, may become a member of the Society; and by the payment of thirty dollars, a life member; provided, that children and others who have not professed their faith, may be constituted life members without the privilege of voting.

ART. IV. This Society shall meet annually, in the month of September, October or November, for the election of officers and the transaction of other business at such time and place as shall be designated by the Executive Committee.

ART. V. The annual meeting shall be constituted of the regular officers and members of the Society at the time of such meeting, and of delegates from churches, local missionary societies, and other coöperating bodies—each body being entitled to one representative.

ART. VI. The officers of the Society shall be a President, Vice Presidents, a Recording Secretary, Corresponding Secretaries, Treasurer, two Auditors, and an Executive Committee of not less than twelve, of which the Corresponding Secretaries shall be advisory, and the Treasurer ex-officio, members.

ART. VII. To the Executive Committee shall belong the collecting and disbursing of funds; the appointing, counseling, sustaining, and dismissing (for just and sufficient reasons) missionaries and agents; the selection of missionary fields; and, in general, the transaction of all such business as usually appertains to the executive committees of missionary and other benevolent societies; the Committee to exercise no ecclesiastical jurisdiction over the missionaries; and its doings to be subject always to the revision of the annual meeting, which shall, by a reference mutually chosen, always entertain the complaints of any aggrieved agent or missionary; and the decision of such reference shall be final.

The Executive Committee shall have authority to fill all vacancies occurring among the officers between the regular annual meetings; to apply, if they see fit, to any State Legislature for acts of incorporation; to fix the compensation, where any is given, of all officers, agents, missionaries, or others in the employment of the Society; to make provision, if any, for disabled missionaries, and for the widows and children of such as are deceased; and to call, in all parts of the country, at their discretion, special and general conventions of the friends of missions, with a view to the diffusion of the missionary spirit, and the general and vigorous promotion of the missionary work.

Five members of the Committee shall constitute a quorum for transacting business

ART. VIII. This Society, in collecting funds, in appointing officers, agents, and missionaries, and in selecting fields of labor, and conducting the missionary work, will endeavor particularly to discountenance slavery, by refusing to receive the known fruits of unrequited labor, or to welcome to its employment those who hold their fellow-beings as slaves.

ART. IX. Missionary bodies, churches, or individuals, agreeing to the principles of this Socieity, and wishing to appoint and sustain missionaries of their own, shall be entitled to do so through the agency of the Executive Committee, on terms mutually agreed upon.

ART. X. No amendment shall be made in this Constitution without the concurrence of two thirds of the members present at a regular annual meeting; nor unless the proposed amendment has been submitted to a previous meeting, or to the Executive Committee in season to be published by them (as it shall be their duty to do, if so submitted,) in the regular official notifications of the meeting.

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* By evangelical sentiments we understand, among others, a belief in the guilty and lost condition of all men without a Saviour; the Supreme Deity, Incarnation, and Atoning Sacrifice of Jesus Christ, the only Saviour of the world; the necessity of regeneration by the Holy Spirit, repentance, faith, and holy obedience, in order to salvation; the immortality of the soul; and the retributions of the judgment in the eternal punishment of the wicked, and salvation of the righteous.

The American Missionary Association.

AIM AND WORK.

To preach the Gospel to the poor. It originated in a sympathy with the almost friendless slaves. Since Emancipation it has devoted its main efforts to preparing the FREEDMEN for their duties as citizens and Christians in America and as missionaries in Africa. As closely related to this, it seeks to benefit the caste-persecuted CHINESE in America, and to co-operate with the Government in its humane and Christian policy towards the INDIANS. It has also missions among the liberated blacks in the WEST INDIES; a mission in AFRICA, in SIAM and in the SANDWICH ISLANDS.

STATISTICS.

CHURCHES: *In the South*: in Va. 1, N. C. 5, S. C. 1, Ga. 8, Ky. 5, Tenn. 4, Ala. 5, La. 9, Miss. 2, Mo. 1, Kansas 3, Texas 3. *In the West Indies* 6, *Africa* 1, *Siam* 1, *Sandwich Islands* 1. Total, 56.

INSTITUTIONS: *Chartered in the South*: Hampton Institute; Berea and Talladega Colleges; Atlanta, Fisk, Tougaloo and Straight Universities, 7. *Graded or Normal Schools*, at Wilmington, Charleston, Greenwood, S.C., Andersonvile, Macon, Savannah, Atlanta, Ga., Montgomery, Mobile, Marion, Athens, Selma, Ala., Chattanooga, Memphis, Tenn., Lexington, Louisville, Ky., Columbus, Miss., Galveston, Texas, Jefferson City, Mo.,19. *Other Schools*, 47. Total, 73.

TEACHERS AND MISSIONARIES—Among the Freedmen 311; among the Chinese 12 in foreign lands 29; total, 352. STUDENTS—In Theology 47; in College Course 56 in Chartered Institutions 1907; in other schools 12,141; total, 14,048. INDIANS under the care of the Association 13,000.

WANTS.

1. A steady INCREASE of regular income to keep pace with the growing work in the South. This increase can only be reached by *regular* and *larger* contributions from the churches—the feeble as well as the strong.

2. ADDITIONAL BUILDINGS for our higher educational institutions, to accommodate the increasing numbers of students; MEETING HOUSES, for the new churches we are organizing; MORE MINISTERS, cultured and pious, for these churches.

3. HELP FOR YOUNG MEN, to be educated as ministers here and missionaries to Africa—a pressing want.

Before sending boxes, always correspond with the nearest A. M. A. office, as below.

NEW YORK . W. E. Whiting, 56 Reade Street.
BOSTON . . . Rev. C. L. Woodworth, Room 21, Congregational House.
CHICAGO . . Rev. W. W. Patton, D. D., 107 Fifth Avenue.

MAGAZINE.

This Magazine will be sent, gratuitously, if desired, to the Missionaries of the Association; to Life Members; to all clergymen who take up collections for the Association; to Superintendents of Sabbath Schools; to College Libraries; to Theological Seminaries; to Societies of Inquiry on Missions; and to every donor who does not prefer to take it as a subscriber, and contributes in a year not less than five dollars.

Those who wish to remember the AMERICAN MISSIONARY ASSOCIATION in their last Will and Testament are earnestly requested to use the following:

FORM OF A BEQUEST.

"I BEQUEATH to my executor (or executors) the sum of —— dollars in trust, to pay the same in — days after my decease to the person who, when the same is payable, shall act as Treasurer of the "American Missionary Association," New York City, to be applied under the direction of the Executive Committee of the Association, to its charitable uses and purposes."

The Will should be attested by three witnesses, [in some States three are required—in other States only two,] who should write against their names, their places of residence [if in cities, their street and number]. The following form of attestation will answer for every State in the Union: "Signed, sealed, published and declared by the said [A. B.] as his last Will and Testament, in presence of us, who, at the request of the said A. B., and in his presence, and in the presence of each other, have hereunto subscribed our names as witnesses." In some States, it is required that the Will should be made at least two months before the death of the testator.